

SAMSONS
SEAVEN LOCKES
OF HAIRE: 2

Allegorically expounded,
and compared to the seauen Spi-
rituall Vertues; whereby
we are able to ouercome our
spirituall Philistims.

By **M. A. SYMSON**, Minister of
the Euangell at Dalkeith.



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SAMSONS

SEAVEN LOCKES

OF HAIRE:

Allegorically expounded,

and compared to the Jewish Spi-

ritual Votives, whereby

we are able to our country

dedicate

By

Minister of



Printed at 21, St. Andrew's, by

James G. & John T. in the

Year 1821.



To the right Noble and ver-
tuous Ladie, D. MARIE

ARESKIN, Ladie Keith, Grace,
Peace, and Happinesse.



It is the accustomable
vse of this foolish Age
(MADAME) to claime
Nobilitie vnto it selfe;
drawing the Originall
therof frō diuers Foun-
tains: some frō the discent of their Pro-
genitors, which the Poët scorned; not
thinking that to belong to them which
they themselues did not atchieue:

*Nam genus, & proavos, & quæ nō fecimus ipsi
Vix ea nostra voco.*

Others, wiser than these, affirmed that
onlie Vertue did nobilitate; it beeing a
gift of the minde, of more worth than
anie fleshlie prerogatiue: By which
the ancient *Romanes Lacedemonians*, and
Athenians, studied to be famous thorow
the world. But what were all these
Cardinall

Cardinall Vertues ? (though they
 could haue attained vnto the perfe-
 ction of them) but shining finnes, (as
 Sainct **AVGVSTINE** sayeth) without
CHRIST. For true Religion onlie
 perfecteth Nobilitie, and maketh men
 partakers of the Diuine Nature, which
 consisteth in the knowledge of the true
 God, and his worship, according to his
 will. This maketh *Dauid*, who sprang of
 the base root of *Iesse*, more famous than
Nebuchadnezzar; & *Salomon* to be prefer-
 red to *Cyrus*, *Alexander*, or *Iulius Caesar*,
 euen till this day. And again, since God
 hath trained vp your Ladiship vnder
 the hand of a blessed Mother, that yee
 haue sucked (with your Milke) the
 knowledge of the Trueth frō a Child,
 and growing in grace with your years,
 I wish that as your Lad. is borne noble
 by birth, and by your singular vertues
 become more noble; so by the sincere
 profession of the Trueth yee may be-
 come most noble. Therefore I haue pre-
 sented these *Seauen golden Lockes* of Spi-
 rituall Vertues to be worne of your L.
 as Ornāmentes (of more worth than
 brodered

brodered Gold or precious Pearls) vpon the hid man of your heart; which will make you more beautifull in the eyes of Iesus Christ, your spiritual Husband, than if ye had all the glory of the worlde. Your spirituall *Philistims*, who creepe into Noble mens houses, wil labour to rob you of your Ornamentes: therefore beware of *Dalilah*, and her entising speeches; that yee may holde fast the Trueth to the ende, which ye haue by hereditarie possession; and I trust shall deliuer it to your children. So beseeching God to multiplie all the graces of his Spirit vpon your Lad. with temporall felicitie, and hereafter heape vpon you the eternall weight of glorie, I rest

Your Ladiships seruant

A. Symfon.



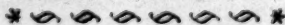


TO THE READER.

BEcause (good Reader) thou hast so fauourably accepted mine other two Lookes before, as well this last of The first seauen Dayes, as likewise the former vpon The seauen words which Christ stak on the Crosse, euen at the accomplishment of our Redemptio; therfore I am encouraged to present to thee this third Septenarie also, of Samsons seauen Lockes of Haire, mystically expounded of the seauen necessary Vertues, without the which none can be true Christians. And if ye reade the Fathers, how they allegorize both these & all other parts of the old Testamēt, yee will not bee offended that I handle these Lockes by spirituall interpretation. Receiue this kindly, I pray thee, and by Gods helpe thou shalt haue The seauen Psalmes of Repentance as soone as possiblie I may.

Fare-well.

A. SYMSON.





ON THESE LOCKES.

Lockes, Ornament of Angels, Diademes
Which the triumphing Quires about doe crowne:
Rich Curles of Bountie, Pinnions of Renowne;
Of that immortall Sunne immortall Beames.

Lockes, sacred Lockes, no, adamantine Chaines;
Which doe shut vp, and firme together binde
Both that Contentment which in Life wee finde,
And Blisse which with vn bodied Soules remains.

Faire Locks, all Locks compar'd to you (though gold)
Are Comets-Locks, portending Harme and Wrath;
Or bauld Occasions-Locke, that none can holde:
Or Absaloms, which worke the Weavers death.

If hencefoorth Beautie e're my Minde subdue,
It shall (deare Locks) be for what shines in you.

W. D.





Iudg. chap. xvi. vers. xix.

And shee made him sleepe vpon her Knees: & she called a man, & made him to shaue off the seauen Lockes of his head: and shee began to vex him: and his strength was gone from him, &c.

The infirmitie of Gods Sancts.

Simil.
Iudg. 4. 8.
and 8. 27.
& 11. 39.

THis History of Samson declareth vnto vs the infirmitie and weaknesse of Gods chiefest Vessels, whensoever they are left vnto themselves: for albeit Samson had both spirituall and naturall strength aboue others, yet when God left him but a little hee lost them both, and became a pitifull prey & spectacle to his enemies, whome before hee vanquished. So this Historie is a faithfull Recorder, as well of the Vices as Vertues of the Sancts, & a perfect mirrour wherein euery one may behold both the deformity & beauty of his own person. Barac the Captain had his own faint heartednes, Gedeon his Ephod, Iephtah his ymmaturall offering, &c. These things are manifest by the
Scrip-

Scriptures, and like Bekons set vpon the shore, to warne vs who seeme to stand, to take heed lest wee fall. Yea, they are the Cicatrices, and marks of their woundes, to remember vs to beware of the like snares of Satan.

But although our spirituall enemies beguile vs, and ensnare vs in the grossest sinnes, yet let vs not despaire: for there is still mercy with God: & howbeit the Righteous may fall seven times aday, yet hee shall rise againe. For sure it is, that whom the Lord loveth, hee loveth to the ende: which we shall easily perceiue in this short Treatise hereafter, God willing. For albeit the Lord externally chastise vs for our humiliation, yet he taketh not his holy Spirit from vs. For when he thought good he renewed his graces in Samson, and as his haire grew, the Lord gaue him growth of strength also: so that in his death hee became more victorions ouer Gods enemies than in all his life.

Simil.

Prov. 24.
16.

The grounds of doctrine.

First wee shall speak, God willing, of the seauen Lockes of Samsons head, and the mysticall interpretation thereof.

Next,

I.

- II. Next, of the Princes of the Philistims, and the craftie deuise to surprise Samson by Dalilah.
- III. Thiellie, Samsons facilitie in yeelding, and securitie in sleeping, being ouercome by his fleshlie affections. Together with the just punishment thereof, in putting out of his eyes, which hee abused vnto his lust. As also his captiuitie, and that shamefull spectacle which was made of him before the vncircumcised.
- IIII. And finallie, wee shall intreat of Samsons Triumph, the restitution of his strength, and destruction of Gods enemies; representing therein Christ Iesus, our true Samson, who by his death gaue the greatest foyle to our enemies, and led captiuitie captiue.





SAMSONS SEAVEN
LOCKES OF
HAIRE.



He number of
seauen in the Scrip-
tures is a Number of
perfection; as the sea-
uen Dayes, seauen
Lampes, seauen An-
gels, seauen Viols, &c. So vnder the
seauen Lockes of SAMSONS Haire,
which were the Markes of his NA-
ZAREISME, are signified the per-
fect Graces of the holie Spirit, which
the LORD had bestowed vpon
him, and thorow which (as long as
hee kept them) hee was more than a
Conquerour.

*The num-
ber of sea-
uen.*

For

*These gifts
are abso-
lutelie ne-
cessarie.*

For albeit the Giftes of G O D S
holie Spirit bee innumerable, and in-
finit, as Hee is himselfe; yet there are
some more principall, and most ne-
cessarie; (*sine quibus non*) without the
which none can perswade themselues
that the Spirit of G O D dwelleth in
them, nor yet that they shall inherite
the Kingdome of Heauen. And these
Seauen are so platted together, euen as
SAMSONS LOCKES were, and as the
links of a golden Chaine, that the one
of them cannot bee without the rest,
and all of them cannot bee without
one. And these are the Lockes which
C H R I S T prayseth, in the fourth
Chapter of the *Canticles*, at the begin-
ning.





THE FIRST LOCKE.

FAYTH.



He first vvorke
which the SPIRIT
worketh in a Chri-
stian, is FAYTH;
which is the Roote
and Grandmother of
all the rest; and with-
out the which it is impossible to please
G O D: and againe, heereby hee per-
swadeth our Consciences, that the
Promises of Salvation (contained in
the Worde of G O D) appertaine vnto
vs, euen through CHRIST IESVS.
Therefore, those who are ignorant, and

*Fayth, the
Mother of
the rest.*

Heb. 11. 6.

*Ignorance
lacketh the
first Locke.*

doe not know these things, they haue not the Spirit : Neyther yet those persons who haue an Historicall Fayth, as the Deuils haue, and doe not applie these Promises vnto themselues : they haue no part (I say) in this Businesse, neither anie fellowship with the Spirit of Grace. For which cause wee should most earnestlie trie our selues, whether the Spirit of God bee in vs, (vnlesse wee bee Reprobates ;) and that especiallie by Fayth ; to wit, If wee knowe what are the Promises of Salvation ; of the remission of our sinnes ; of the resurrection of our bodies ; and of Life eternall. For albeit these things are not seene by the eye of naturall reason, and although flesh and blood doeth not reveale it vnto vs ; yet the Spirit of God worketh an assent and consent in our mindes, vnto the trueth of them, and fullie perswadeth vs thereof.

*Three re-
markable
Notes to
trie Fayth.*

But because manie (alace) haue a vaine opinion of Fayth, (and who is hee (of what Religion or Sect soever) that doth not boast himselfe of Faith ?) therefore (G O D willing) I shall giue you

you three marks, by the which ye may discern whether this bee a naturall Locke, growing out of SAMSONS owne head; or gilded and coloured, and false Haire, which neuer grew out of SAMSONS braine.

The first marke whereby to distinguish true Fayth from that which is counterfet, is, by the ground thereof: for true Fayth groundeth her selfe onlie vpon the word of GOD, and Canonickall Scriptures: for it is the word onelie which warrandeth the Conscience: *My Sheepe heare my voyce*, sayeth our LORD: for if Angels, or men, would speake Oracles vnto vs, or Paul preach vnto vs, yet with the men of Berea wee must search the Scriptures, and trie whether hee speake according as it is written. And if an Angel should preach a contrarie Doctrine, we should count him *Anathema*. Then wee must not build our Fayth vpon the Decrees of the Church, and belieue *Fide implicita*, with an in-folded Fayth, or rather euill-folded Fayth. When the Apostle commandeth vs to giue a reason of our

1. By the
groundes of
the word.

John 10. 4.

Act. 17. 11

Galat. 1. 8.

The Pa-
pistes in-
folded faith.
1 Pet. 3. 15

*Ignorance
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1 Pet. 3.15

Iohn 4. 42

2. Pet. 1. 19

Fayth to euerie one that asketh it, shall wee haue none other reason to render, but to wrap our selues in the Clouts of Ignorance? and say, wee belieue as the Church belieueth? For the men of Samaria answered to the woman of Samaria faire better, saying, Now wee belieue, not because of thy saying, for wee haue heard him our selues, and know that this is indeed the Christ, the Saviour of the worlde. Neyther should our Fayth bee grounded vpon the sand of the Popes Traditions, his ridiculous Golden Legends, (which the Papists themselves scorne) nor yet vpon the ancient Fathers, as Augustine sayeth, *Non quid dicit Donatus, aut Augustinus, sed quid dicat D O M I N U S*: that is, Wee must not take heede what Augustine (that Divine Doctor) sayeth, neither what Donatus (that damnable Hereticke) sayeth; but what the L O R D sayeth in his holic Scriptures. And let vs holde fast that which the Apostle Saint Peter recommendeth vnto vs, saying, *We haue also a more sure word of the Prophets, whereunto ye doe well that yee take heede, as vnto a light that*

that shineth in a darke place, untill the day
dawn, and the day-starre arise in your hearts.
For the worde of God is able to make
that man of God absolute, being made
perfect vnto al good works. Then true
Fayth must altogether leane to the
Scriptures, which onelie are sufficient
to leade vs vnto perfection.

The next triall of our Fayth, is by
the certaintie therof, which th^e Apostle
Paul calleth *ᾠλογοφορία*, that is, A
full perswasion of the certaintie of
those things which wee belieue: yea,
an Euidence and demonstration of
things which are not seene: For what-
soeuer things wee belieue, transcend
and are aboue the reach of reason, or
are flat contrarie to nature, sense, and
reason, which flesh and blood cannot
perswade vs of, (as of the least article of
our Faith,) they must be reuealed to vs
by our Father which is aboue. Now
when I speak of the certaintie, I meane
not the quantitie; as though I did af-
firme, that a weake Faith could debarre
vs; but I craue a true Fayth, which per-
swadeth our consciences of Gods fa-

2. Tim. 3.
17.

2. Certain-
tie.
Heb. 11. 1.

1. Cor. 4. 13

Mark 9. 24

3. Triall of
their works.

Matth. 21.

1. 19.

Psalms. 1. 3.

uour in Christ, and maketh vs say
with Sainct Paul, I believed, and therefore
did I speake: and to say also with the
Centurion, I believe, Lord, helpe my
Fayth.

The third marke whereby this true
Fayth is discerned, is by the fruits ther-
of: For it is not like the Figge Tree
which was decked onelie with the
greene Leaues of an outwarde show,
and yeelded no fruite vnto the
LORD IESVS, who hungered for
it: But this true Fayth is like the Tree
which groweth by the Rivers of wa-
ters, and bringeth forth fruite in due
season.

This surelie verie greatlie condem-
neth all these godlesse Atheistes of our
time, who brag of an ydle Fayth, with-
out anie care of a good life.





THE SECOND

LOCKE.

The loue of God.

THE Spirit of G O D wor-
keth not so soone Fayth in a
Christian heart, but likewise
as soone hee sheddeth abroad
also the Loue of G O D in his soule: For
as the Fire hath these two principall
qualities, to wit, Light & Heate; euen
so hath the true knowledge of G O D
the Loue of G O D conjoynd there-
with. For how can wee loue the thing
which wee know not? Yea, the mea-
sure of the Loue groweth according
to the measure of the knowledge: For
no man can loue the Pearle, vnlesse hee
know the validitie, vertue, and price of
it; and then hee esteemeth of it. Hee
that loueth not the **L O R D I E S V S**

B 4

let

*Simil.**Simil.*

Iob. 21. 15

Five marks
whereby to
try our loue.

1. Principall.

Matth. 10

37.

Matth. 2

Matth. 8.

34.

Matth. 2

2. Sincere.

let him bee accursed. Hee asked three times at *Peter*, if hee loved him? not if hee knewe him; to declare, that the knowledge of *G O D*, without his loue, is vnprofitable.

Trie the loue which you beare to-wardes *G O D* by these five markes: First, if it bee principall; and when yee compare other things (which ye loue) with him, trie which of them yee loue best. *Hee that loveth Father, or Mother, or Wife, or Land, &c. better than mee (sayeth our Saviour) is not worthie of mee.* For he first loued vs: yea, hee loued vs more than all the other creatures, and tooke our flesh vpon him, and died for vs: what should wee then doe for him? But the swinish *Gadarenes* of this worlde loue their Swine better than him; these rich Gluttons loue their Bellies better than him: and these couetous and earthlie minded men loue Mammon better than *G O D*.

Next, trie thy Loue by the sinceritie thereof, and for what cause thou louest *G O D*; whether for his owne cause, and the sweetnesse which is in him; or
for

for some temporall gaine and rewarde that thou lookest for at his handes because thou louest him: If it bee for gaine, it is but mercenarie, and the loue of an Hyreling: But wee ought to loue the LORD as a chaste woman doeth her Husband: not for his Riches and Honours, but for loue of himselfe: yea, shee counteth it no burthen to begge with him. Euen so must wee loue the LORD for himselfe, & the goodnesse which is in him: Yea, it is a part of mercenarie wages to loue GOD for eternall Life: but rather wee must loue eternall Life for him, that wee may bee with him; for without him eternall Life were eternall Death.

Simil.

Thirdlie, wee may trie the loue of GOD to bee true in vs, if wee finde in our selues that wee loue GOD himselfe, and his House. I loue the LORD dearlie (sayth the Prophet David.) And, O LORD, I haue loued the Habitation of thine House, and the place where thine Honour dwelleth. And againe, One thing haue I craued of the LORD; that I will require, That I may dwell in the House of the LORD

3. The loue
of GODS
House.

Psa. 116. 1

Psal. 26. 8.

Psal. 27. 4.

L O R D all the dayes of my life, to bebolde the Beautie of the *L O R D*, and to visit his Temple. Reade the fourescore & eight Psalmes, which beginneth, O *L O R D* of Hostes! how amiable are thy Tabernacles! and reade it vnto the ende, and yee shall perceiue howe well *David* loued the *L O R D*S House. Which manifestlie argueth, that these vngodlie Atheistes, and faythlesse Papistes, who refuse *G O D*S publicke House, but at some superstitious times, haue no loue of *G O D* in their heartes.

4. The loue
of the Bre-
thren.

1. *Iob* 4. 20

Psal. 119.
63.

5. The ba-
tred of sinne

Farther, yee shall trie the loue of *G O D* which yee haue in your heart by the loue that you carrie towards your Neighbours, the Brethren, and Members of *C H R I S T*: For howe can yee loue the invisible *G O D*, the Father, whom yee see not, if yee loue not his Children whom yee see? *Da-uid* sayeth that hee was a Companion vnto all them that feared the *L O R D*: as also hee hated all those that hated the *L O R D*.

And finallie, if yee would trie whether yee loue the *L O R D* truelie, and whether

whether or not yee haue the second Locke of Haire on your head, then see how yce are affected towards euerie sinne: For hee that loueth the LORD hateth all euill: So that of necessitie wee must hate all kinde of sinnes, both in our selues, and in all others.

And now by these markes yee may trie whether yee haue the true loue of GOD in your heartes, or not.

Psa. 97. 10



THE THIRD LOCKE.

The feare of God.

THIS may seeme strange, that wee must both loue and feare GOD; when as the Apostle sayeth, that perfect Loue chaseth away Feare. But ye must vnderstand that there is both a slavish feare, and a childish feare: the Slaue feareth

1 Ioh. 4. 18

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whether or not yee haue the second Locke of Haire on your head, then see how yee are affected towards euerie sinne: For hee that loueth the *LORD* hateth all euill: So that of necessitie wee must hate all kinde of sinnes, both in our selues, and in all others.

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1. Ioh. 4. 18

*Childish
feare.*

NOTA.
*Bee afayde
to offend
God in the
smaliest
thoughts.*
Pro. 28. 14

Genes. 20.
11.

reth for paine; the Childe out of loue feareth to offend: so that the greater loue there is, there is also the greater feare to offend him whome thou lovest.

But because men may deceiue themselves concerning this Feare of GOD, I shall heere (God willing) giue you a brieft Rule, which can verie hardlie fayle: that is, *If thou makest conscience, and fearest to offend GOD in the smallest thought of thine heart*: For hee that is afayd to offend in lesser things, will he not be more loath to offend in greater matters? as is sayde, *Blessed is hee that feareth continuallie.*

But (alace) wee may say with *Abraham*, that the feare of GOD is not in this place. For if the feare of GOD were in your heartes, it would bee a Bridle to restraine you from euerie euill, althoug there were neyther King, Law, nor Iustice. But if it bee an externall Feare which stayeth you from doing euill, then yee lacke the third Locke of *Samsons* Haire.

THE



THE FOVRTH LOCKE.

Obedience to God.

THIS Obedience to GOD is the first fruite of the former three: for *Abrahams* fayth was knowne by his obedience, in leaving his natue Countrey, and sacrificing his sonne. If yee loue mee, sayeth CHRIST, keepe my Commandementes. This Obedience is not onlie in doing, but also in suffering for him. As CHRIST was obedient to the death of the Crosse, so wee must learne of him obediently to suffer for his Names sake, whensoever wee are called therevnto. This obedience is better than Sacrifice: and disobedience is like the sinne of Witch-craft, and Idolatric. But to trie thine Obedience, whether it be

*Genes. 12. 4
and 22. 16*

Iob. 14. 21

*Obedience
active and
passive.*

*1. Sam. 15.
22.*

*Markes of
true obe-
dience.*

*1. Material
pointes, and
substantial.*

Mat. 15.9

it bee true, yee shall marke these three things in it.

First, let vs beware, that in every part of G O D S worship, which is materiall, wee have a warrand out of his worde, or else wee worship G O D in vaine, following for Doctrine the Traditions of men. If it bee circumstantiall, as concerning Times, Places, Behaviours, Habites, &c. see that they be not against the materiall grounds, and that they import no superstition, nor profanitie; and then it is obedience. For hee that is not against vs, is with vs. But if they bee Idolatrous, Impious, or Scandalous, they ought not to bee obeyed, lest wee should obey Men rather than G O D.

*2. Free obe-
dience.*

Next, that our obedience bee free, and without compulsion: For G O D loueth not coacted service, but a willing Sacrifice.

3. Totall.

Matth. 8.9

And last, our obedience must bee in euerie thing: that as the Centurion sayde of his seruantes, *I say to one, Goe, and hee goeth: and to another, Come, and hee cometh, &c.* so must wee, without reaso-

reasoning with flesh and blood, simply obey GODS will in euerie thing.

But becaule wee are not able to perfect eyther the actiue or the passiue obedience of our selues, therefore our Sauour CHRIST hath done well for vs, who hath perfectlie satisfied both the Law and GODS Iustice for our sinnes, euen by his owne righteousness.



THE FIFTH LOCKE.

Mortification of our lusts.

THIS is the fifth necessarie gift of the holie Spirit, of the which th'Apostle saith, *Mortifie therefore your members which are vpon the earth: fornication, vncleannesse, &c.* And againe hee desireth the Corinthians to *keepe themselves from all pollution of the flesh.*

Colos. 3. 5.

2. Cor. 7. 1

Gal. 5. 16.

17.

Triall of
Mortifica-
tion.1. Univer-
sall.

Judg. 15.

15. & 16. 4

1. Sam. 15.

9.

flesh. And likewise hee willett the *Galatians*, not to fulfill the desires of their flesh. And this is a continuall exercise: for so long as wee liue heere on earth our flesh will still rebell against the Spirit: therefore must we striue continually to beate downe the corruptions of our vilde and wicked nature.

Nowe the true triall of Mortification is, first if it bee vniversall; lest that yee resist your flesh in one affection, and yeeelde vnto it in another. As if ye would refuse Papistrie, and imbrace Sacriledge; fight against the *Philistims*, and play the Harlot with *Dalilah*; kill the poore *Agagits*, and the leane Cartell, and spare the King and his fatte Beastes aliue. So yee will entertaine a sinne which is pleasant, and profitable for you, and thinke to cast off the rest. No, no, make no division, I beseech you, in this slaughter of sinne; but cut it whollie downe, and pull it vp by the roores, that all its branches may perish. Bee not onelie an enemy vnto one sinne, but vnto all; lest that one sinne beeing left aliue, and nourished without

without repentance, it openeth the doore vnto all the rest.

Next, if yee humble your bodie, and chastise your flesh, without hypocrisie, and desire of vaine glorie: without superstition, and without any pryde, and a vaine opinion of merite. For what will thy sillie Sufferinges, Pilgrimages, Fastinges, and Abstinences auail thee before GOD? for Hee delighteth not in the torture and tormenting of mens flesh; neither doeth His Kingdome consist in Meate or Drinke: but Hee requireth of vs a perpetuall mortification, and sanctification: and not that we should take libertie to sinne, vnder hope of Pardon, and thinke to acquite our selues by doing of Pennance. But let vs continuallie studie to mortifie and subdue our vilde lustes and affections, putting our whole trust & confidence in the mercies of GOD, and merites of CHRIST our Saviour.

2. Without
hypocrisie.

THE



THE SIXTH LOCKE.

Prayer and Prayſes.

THE sixth Locke is PRAYER and PRAYSES, which are the life of Religion: for either we lacke ſome things for which wee muſt pray vnto God; or haue receiued ſome, for which wee ought to bee thankfull. So all our life time, that is, euery day, euery night, yea euerie houre and moment, wee muſt pray: *Pray continually*, ſayth the Apoſtle. But our Prayer muſt not onlie bee verball: for wordes ſerue more for men, than for God. Our Prayer muſt bee mentall: as God is a Spirit, and heard *Moses* crie, although hee vttered no words. Let vs not bind our ſelues vnto words, as manie doe; but as our neceſſitie increaſeth, ſo let vs powre out our heart vnto God. But about all thinges let vs ſpeake reuerentlie vnto God, and con-

1. *Theſ.* 5.
17.

Prayer
mentall.
Exod. 32.
10.

Reuerent in
prayer.

consider with what Majestie wee haue to doe: and as hee is the most excellent Majestie, so we should dresse and compose our speeches, and drawe in our wandering affections and cogitations, that our Prayers bee not turned into sinne, and that hee cast not backe the dongue of our sacrifices vpon our faces: (for the Lord abhors the sacrifices of fooles:) lest our Prayer, which is the Key to open the Heauens, become a Barre to shut them vpon vs.

Let vs pray also in faith, perswading our selues that the Lord heareth vs, and will grant vs all thinges which are necessarie and expedient for vs. Let vs pray ardentlie and earnestlie, not fainting in prayer, following the importunate widow. Let vs not prescribe times vnto him, nor grudge against him, limiting the holie One of *Israel*: but attende patiently his Majesties good pleasure: for hee is saythfull who hath promised. As also, let vs prayse him chearfullie, and rejoyce in him with all Hymnes, and Psalmes, and Spirituall Songs, with grace in our hearts.

*Pray in
faith.*

Luke 18.5.

*No pre-
scription of
time.*



THE SEVENTH LOCKE.

Constancie to the ende.

*Constancie
a finishing
grace.*

2Tim. 4. 10

Phil. 3. 18.

Matth. 24

13. 29

*1. Peter 5.
10*

ALl these former graces of the Spirit are beginning and accompanying graces; but this gift of Cōstancie is a perfecting grace, crowning all the rest: whervnto the Apostle manie times exhorteth the Churches, & complaineth of the back sliding of manie, with *Demas*, who imbraced this present world: of whom he spake weeping, that they were enemies to the Crosse of Christ. Our Sauour sayth, *He that perseuereth vnto the ende shal be saued*: and it is prophesied, *that those who seemed to be stars, shall fall frō Heauen.* Let vs therefore craue of God, *Qui dat velle, & perficere*, who both giueth vs to will, and to perfect; that he may, (after we haue suffered a little,) make vs perfect, confirme, strengthen, and establish vs.

THE



The conspiracie of the

Princes of the Philistims,

against Samson.

VE haue heard alreadie the extraordinarie graces & strength which was in Samson: and now wee shall take a view also of the extraordinarie temptations of his enemies, whereby they rob and spoyle him of the same: by the which we may learne, that the greater gifts of God men haue, they shall looke for the greater temptations. God hath not giuen vs Armour to roust, or hing or lie beside vs; but that we should vse them. Therefore let no man brag in his gift: for when it is tried, our weaknesse will be also tried.

Next, the Philistims were not able to withstand Samson by their strength; but they circumuene him by their policie and craftie dealing. The Deuill is both a Lyon and a Serpent, yet he preuaileth

*Greatest
gifts, greatest
temptations.*

*Satan pre-
uailes more
by policie
than power.*

Genes. 3.1

more by his craftinesse than by his
crueltie. A Lyon is heard when he roa-
reth a farre off, and is eschewed: but a
Serpent commeth creeping softlie, and
whistling, and poysoneth vs craftily. O
the deepnesse of Satan! beware of him,
and of his sleights. He came not to *Eua*
in the shape of a Lyon, but of a Serpēt.
Therefore let vs take heed of the cra-
ftie temptations of the Deuill, lest hee
deceiue vs by his subtilties. The first
Church grew and increased vnder the
ten bloodie Emperours, euen whilest
the Lyons roared, and deuoured her
members: but when she came to peace
vnder *Constantine*, *Constans*, and *Constan-*
tine, then the Deuill poysoned her with
the damnable Heresies of *Arrius*, *Pela-*
gius, & *Donatus*: so that the Church was
more miserably rent and consumed by
the craft and subtiltie of the Deuill.

Exod. 1.10
and 14.9

We are also to pray to God, to keepe
vs from the policie of *Pharoah*, (who
saith, *Let vs deale wisely with the Israelites,*
and cunningly vndermine them) more to bee
feared in his policies, than when hee
came after the *Israelites* with his Horses
and

and Chariots. And the *Philistims* pre-
uailed more against *Samson* by the craft
of *Dalilah*, than by their Portes and
Barres in *AZZA*.

Iudg. 16. 3.

18

Thirddie, ye see that sinne becōmeth
a snare to the sinner. *Samson* was greatly
addicted to his fleshlie pleasures, and
they brought him to destruction. Har-
lots hunt for the precious soule of a
man: yea, they are a Pit, wherinto man
falleth, and cannot rescue himselfe. Let
vs therefore mortifie our affections, &
giue no liberty to our flesh, to fulfil the
lusts thereof: for the baites of our plea-
sures seeme delectable; but wee see not
the hook which lieth vnder them: they
seeme to bee Honey in our mouth, but
they will be bitter as Wormwood, and
sharpe as a two-edged Sword.

*Sinne a
snare to the
sinner.*

Prov. 6. 26

and 22. 14

Prov. 5. 3. 4

The Allegorie of the Princes of the
Philistims and *Dalilah*.

THE Princes of the *Philistims* doe
viuely represent *Beelzebub*, and the
rest of the Princes of darknesse; & *Da-
lilah* representeth the flesh, their asso-
ciate, who confederate themselues a-
gainst

gainst all those whom they see marked with the graces of God, & strengthened by his Spirit, to resist and overcome them: for wee haue not a fight with flesh and blood, but against Spirituall wickednesses, and the Princes of darkness: and therefore, seeing we haue to doe with so potent enemies, who haue so many aduantages of vs; they being Spirituall, and wee earthlie; they in the Aire, & we on the Earth; they strong, and we weake; they wise, and we foolish; they manie and wee fewe; &c. should wee not craue at God, that wee might, fight a good Fight? and that he would furnish vs with all Armour conuenient for that combate; and strengthen vs by his grace, that wee be not overcome of our enemies?

Nota.

*Our flesh is
our Dalilah*

The fittest instrument which the Deuill can find out to suppryse a Christian, is his own flesh, and fleshlie lusts, which are coupled nearer to him, than *Dalilah* was to *Samson*; bred within vs, & which we intertaine in our bosome; which carrie vs, or rather miscarrie vs whither soeuer they please. The *Philistims*

Philistims knewe what power *Dalilah* had ouer *Samson*; and the Deuill knoweth how we are addicted to our own lusts; and therefore he chooseth them as the fittest instruments to deceiue vs. *Samson* ouercame the *Philistims*, and Lust ouercame him: *Quem non vincit ferrum, vincit libido*: Lust ouercommeth him whom the Sworde could not ouercome. Therefore seeing Satan knoweth vs so well, and can find within our selues our owne *Dalilah* to deceiue vs, let vs take heed that our fleshly lusts haue no commandement ouer vs, but that wee may leade them captiue, to the obedience of Christ Iesus.

Augustine.

The Argument which the *Philistims* vse to make *Dalilah* to betray *Samson*, is taken from commodity or gaine.

THe five Princes of the *Philistims* agree with *Dalilah* for each one eleuen hundreth shekles of Silver; which was a great price: & both Christ and *Ioseph* were solde for lesse. They knew what hope of gaine could work: for if it can blinde the eyes of the wise, what

Matt. 26.

15.

Gen. 37.

28.

*An honest
heart is not
mercenarie.
1, Tim. 6. 6*

what will it not worke at the hands of an Harlot? for as Harlots are prodigall, so are they also auaritious, and make merchandize both of themselves and of all others for gaine.

A religious and honest heart is not mercenarie, neither can bee bought or solde; and it accounteth godlinesse to be great gaine: whereas a slavish & earthly minded man accounteth gaine to be godlinesse, and will not sticke to sell Christ, his Religiō, his King, his Countrey, his Cōscience, his Soule, his friend, & *quid non?* for Money.

*Matth. 26.
15. 16.*

This offer of the Princes of the *Philistims* imbraced by *Dahlah*, presenteth vnto vs the price whereby the Deuill allureth our fūfull nature to consent vnto his temptations: for he knoweth what Game (and the offer of earthlie commodities) can doe at our hand. He will buy vs at a deare rate, to betray our true *Samson* Christ Iesus. He knew the couetous heart of *Iudas*, and therefore presented vnto him thirtie peeces of Money to betray his Master. But he knew that *Peter* nor *Iohn* could not bee sedu-

seduced thereby. When *Peter* said to *Simon Magus*, (who offered him Money to sell the gift of the holie Ghost) *Let thy Money perish with thy self*; so they are not the successors of *Simō Peter*, (frō whom the *Roman* church affirmeto draw their discent,) but of *Simō Magus*, who either buy or sell holie thinges.

Act. 8. 20.

Samsons facilitie and securitie.

SAMSON being ouercome of his lusts, yeeldeth so much to *Dalilah*, that after a threefold dissimulation (wherby he would haue seemed to resist the temptations) he giues her three advantages, and his dissimulation openeth a doore to his defection; where if hee had resisted in the beginning, and altogether refused to show her wherein his strength laye, hee could not haue made such Apostasie, with the losse of the marks of his *Nazareisme* & religiō.

And this policie of *Samson*, and dissimulation, would seeme to be very plausible to flesh and blood, that wee should put off time with our enemies,
and

*Dissimula-
tion a doore
to defection*

and shoot off one shoure by keeping
 sayre wordes with them; thinking
 thereby that through tract of time
 they will bee slacker in their sutes: by
 the contrarie it falleth out, that yeel-
 ding to them in one faire word, and
 going with them in the smallest thing,
 augmenteth their hop & stirreth them
 vp to be more vehement, to be suting
 after farther: As if an house that were
 besiedged would open the first entrie
 to the enemye, hee giveth him aduan-
 tage to persue the rest of the building
 more fiercelie. Therefore let vs learne
 of the Apostle *S. James* to resist the De-
 uil, and he will flee from vs, and not to
 capitulate or parley with the Deuill in
 matters of faith and Religion; or to
 yeeld vnto him in the smallest thing;
 lest hee sute farther: but with *Moses*,
 (when *Pharaoh* himselfe sought onlie
 the Sheepe of the *Israhelites* to remaine in
Egypt;) refuse him any hoofe at all. So
 dangerous a thing it is to yeeld the
 smallest point or intch to anie person
 of the world in matters of Gods ser-
 uice: lest by yeelding in one thing, at
 last

Simil.

James 4.7.

Ex. 10.25.

Moses
boofe.

last wee bee brought to yeeld to all: as we see by the pittifull example of *Samson*. And when the Deuill can obtaine thus much at our handes, that we may admiſe the badges or colours of Antichrist; yea, the ſmalleft Ceremonie of that *Romane* Church; ſhall wee doubt that hee will ſtand there? no, but hee will ſeek farther, and will not be ſatiſfied that we receiue his colours, vnleſſe we receiue himſelfe alſo, & make ſhipwracke of our conſciences, and denie the Faith. Like as a whoore-hunter ſending ſome of his rings, or other loue-tokens, to a young woman, if ſhee accept of them, hee perſwadeth himſelfe hee hath obtained her fauour: ſo if wee receiue the marks of Antichriſt, & take vpon vs his colours, it ſhalbe ineuitable to reſuſe himſelfe, but that we ſhal embrace that doctrine of deuils. Wherefore let vs reſiſt the beginning of euery cuil. *Samſon* in his greateſt danger became ſecure, & fell aſleepe vpon the Harlots knee: and this designeth the fragility of mans nature: yea, the regenerate, that the wicked bee more vigilant to per-
forme

Simil.

1. Tim. 4. 1.

Securitie.

Matth. 26.

40. 47.

*Wee are
most secure,
when wee
should bee
most vigi-
lonah 1. 5.*

Dan. 5. 3.

4. 30.

forme their deuillish deuises, than the godlie bee to escape them. For yee see here *Dalilah* is waking, while *Samson* is sleeping: so was *Iudas*, when the Apostles were fast asleepe in the Garden.

Next, the securitie of *Samson* representeth the dulnesse of our nature, that we are then most secure, when wee are in greatest danger. So was *Jonas* in the ship, when the tempest of Gods wrath, & the surges of the Sea were pursuing the ship, all were waking, onelie *Jonas* was asleepe, who should haue bene most vigilant. And so is our Church this day, when Antichrist, and all his confederates and suppostes, are triumphing vpon the graues of Christians, we are drinking in Bowles, & making merrie with *Beltaschar*. But out of question, God will waken vs, either in his mercie, or in his Iudgement, out of this dead-sleepe, wherinto Princes, Pastors, and people are lulled ouer at this present time.

The Philistims are vpon thee Samson.

THe Harlot hath two voyces: the first voyce when shee is tempting

him to sinne, *If thou loue mee, thou wilt tell mee wherein thy great strength standeth.* But when he hath yeelded, her second voyce is a voyce of destruction, *The Philistims are vpon thee Samson.* So the Deuill hath two voyces to a sinner: the one when hee is alluring & perswading vs to sin, then hee seemeth to pretende loue and kindnesse, & promiseth vs faire things: but when hee hath perswaded vs to sinne, then he terrifieth vs with his second voyce, and saith, *The Philistims are vpon thee Samson, and the judgements of God.* First he lulleth vs asleepe, with an hope of Gods mercies: but when hee hath snared vs, he proclaimeth warre, & nothing but Gods judgements. Therefore let vs beware to heare the whistling of the Serpent; lest afterward wee heare the roaring of the Lyon.

*Dalilah
hath two
voyces.*

SAMSONS WEAKNESSE.

HIS weaknesse is described, that when his enemies came vpon him, he concealed with himself, that he had his former strength: but in effect he proued to bee as other men. Whereof wee
may

*The Lord
our strength.*

*False confi-
dence in our
selues.*

Simil.

Simil.

Apoc. 3. 17

*God winkes
not at sinne.*

may learn two remarkable lessons: first, that the strength we haue is only of God; & once being left by him to our selues, we are a ready prey to our spiritual enemies. Thē if we cast off our armour, we are naked before an armed man, & our strength is turned to weaknes: therfore let vs put on our armour, & shake it not off. Next, we see the false confidence of flesh and blood, that wil ascribe to it selfe strength, wisdom, faith, &c. when it hath nothing in it, but as it were one dreaming of victory in prison. But whē Samson commeth in his enemies hand, then he feelth his owne weakenes, by dolefull experience. Let vs therfore not presume of our gistes, lest wee deceiue our selues in our imaginations, & proue dross, where we supposed our selues to be gold: as y^e Spirit saies to the Church, *Thou sayest, I am rich, and lacke nothing &c.*

Samsons fourefolde punishment.

NOW God justly chastises his own seruant, with foure rods; to let vs see, that the Lord wil not winke at the faultes of his Elect: albeit hee will not take his holy Spirit frō them, as he did

frō the house of *Saul*; but chastise them with the rod of his children, and visite them with his temporall corrections, that they might escape eternall judgments. So did hee to *David*, and the rest of his Saincts; and so wil he still doe to his chosen children for euermore.

Now the first punishment which the Lord layeth on *Samson*, is BLINDNES. And it is the just recompence of God, that wherein man sinneth, therein he is punished. *Samsons* eyes were full of vncleannes, & they were pulled out of his head. Our eyes are apointed for better vles, to wit, that we may beholde Gods workes, and glorifie him therein. But when they are instruments of wantonnesse, & through which windowes we send foorth the vncleane lusts of a polluted heart, and open them to admit & giue entry to wicked allurementes of others; then no doubt God may justlie punish those members which sinned. We haue an exāple of *Adonebezek*, king of *Bezek*, who cut off the thombs and toes of Lxx. kings, whom he bound in chains vnder his table, and saith, As I

Samsons
first pu-
nishment.

Judg. 16.

21.

Wherin we
sinne, therein
shall we be
punished.

Judg. 1. 7.

haue

Simil.
Satan first
blindeth vs,
and then
killeth vs.
Isa. 6. 9.

Gen. 19. 11
Numb. 22.
23.

2. King. 18
6

2. Sam. 24.
17.

haue done to others, God hath done to me. The Allegorie holds wel of our spiritual enemies, who when they layhold on vs, & get vs first into their handes, they pull our eyes, that we neither see God, heauen, hell, nor our selues. But as the Rauē first plucketh out the eyes of the Lambe, & then deuours the rest of the flesh; so doeth Satan first blind vs, and then kill vs. When God threatned a judgement vpon his people, by his Prophets, he said he would smite them with a blindnes, yea, a double blindnes, that they shal haue eyes, and not perceiue; surely prognosticating their temporall destruction. This blindnes befell the men of Sodome before the fire: and to Balaam (that hee saw not the Angel) before the Sword: and to the Aramites, before they came to Samaria. But David, the seruant of God, saw the Angel with a drawn sword, & humbled himselfe before the Lord. Therefore let vs studie to vse the light which we haue, rightlie, that it bee not turned into darknes: for *if the light that is in vs be darknes, how great shal this darknes be?* But to apply this doctrine, they are more than blinde who see not a

double blindnes seized vpon vs, and both our eyes to bee blind-folded: for we see pleasures, honours, and wealth, as the great Courteour sawe after the sledge of *Samarina*, though hee neuer tasted therof. Let vs dreame to our selues by offending our God to purchase honours and wealth, but in the morning our hand shalbe emptie. Next, we are blind in this, that we see not the flying booke of *Zacharias*, of xx. cubits long, and x. cubits broade, bringing woe to the inhabitants of this miserable Land, for Blasphemie, Sacriledge, Idolatrie, Perjurie, Witch-craft, Adulterie, and Drunkennesse, besides innumerable other vices, wherewith this Land is defiled. The Lord open our eyes, that we may see our sinnes, and beholde those letters which are written on the wall, at which *Beltaschar* trembled: that the scales falling down from our eyes, wee may repent, amend, and be saued.

Samsons second punishment, is His BANDS. By which yee see howe sinne spoyleth & robbeth men of libertie, & bringeth them to captiuitie & slauerie:

*Double
blindnesse.*

*2. King. 7.
20.*

Zach. 5. 2.

Dan. 5. 5.

*Samsons
second
punish-
ment.*

Judg. 16.

for 21.

Sinne maketh free men slaues.

Ioh. 21. 18.

The abuse of Gods patience bringeth correction.

for there is nothing which al creatures wish more after, than Libertie, (so that the Poet called Libertie, *The best of all things*;) and that Nature abhors nothing more than Bondage. Yet sinne makes a man a slaue, and deprives him of that liberty which God & Nature gaue him. Sinne bound the *Israelites* in *Egypt* and *Babylon*: and I greatly feare, that our sinnes also bring vs vnder flauery both of body and conscience, because wee abuse the liberty which we haue vnder our gracious Prince. Wee may see what it is to abuse the liberty that God giueth vs: for it prouoketh him to cast bondes on vs: as Christ saide to *Peter*, *When thou wast young, thou walkedst whither thou wouldest: but when thou art old, thou shalt be caried by others.* For vnto *Samsons* misery is added the third affliction: for being casten as a slaue into prison, he is forced to grind to the *Philistims*. Because in his libertie he would not serue God, therefore in his captiuitie hee must serue his enemies: so the Lord is forced to vse extremities, and to deale sharply with his best children, if they abuse his patience by the licentiousnes of their corrupt na-

ture. Then ye may see, by the bonds and imprisonment of *Samson*, what are the rewardes and recompensies of the flesh, & of such as follow Harlots: they are caried as an Oxe to the slaughter, & as fools to the stocks for correctiō: for God hath many bondes and prisons, wherein he can fasten our feet: bondes of yron, and of sicknes, tying vs to our beds: he hath prison-houses & wardes to keep vs fast: he bound *Nabuchadnezzar* with chains of yron: he bound *Adonebezek* vnder the table, and *Zedekiah*, king of *Iudah*, was caried bound to *Babel*, and cast into prison. And haue we not seene with our eyes, heard with our eares, & read in histories, that the prison-houses haue beene so plenished with Noble Persons, Princes, Earles, and lordes, (I omit Gentlemen & other Commons, because it is so vsuall) that they could scarce containe them? If ye inquire the cause why they are casten into bonds: it is answered, *For debt*. And next, if it be asked, how did they cōtract that debt, and spend their reuenues? was it vpon the honourable affairs of their country

Prov. 7. 22.

Dan. 4. 20.

Iudg. 1. 7.

2. King. 25.

7.

*Whoores
bring men
to Prison.*

*Man is
bound with
his owne
sinnes.*

Iude vers. 6

Matth. 22

13

Esay 30.

33

and king? was it for the prouision of their children, to bestew them honourably in marriage, or such like? It is answered, *No forsooth.* Then it is demanded thirdly, What it can bee that hath brought so great Men to strait wardes? And then it is replied, *He was take in the prison of a whoores chamber, and shee by her prodigall maintenance hath broght him to this prison.* So *Samson* being first caught with *Dalilah*, is afterwarde conuoyed to the prison of the *Philisims*, and constrained to grind in their Milns. But let vs farre rather bind & imprison them first, that they bind not vs. Better slay them, than they vs. But would to God that these externall cordes, bondes of yron, and prisons of stone, were the worst. But the eternall God will lay hand vpon that wicked and prophane man, and bind him hands & feet, with the bonds of his owne sinne, (which are spiritual bondes) and cast him into cuerlasting chaines, vnder darknes, to bee reserued to the last day; deliuering him to the sailor, and the sailor shall cast him into vtter darknes: into *Topheth*, which is prepared for the king: the fire whereof

is kindled by the breath of Gods own
nostrils, as a riuer of brimstone: which
is a pit without water, and the prison
of which *Peter* speaketh, whereinto the
Angels were casten, and deliuered into
chains of darknes, to bee kept in dam-
nation. If ye therefore be not afraide of
these earthlie prisons, into the which
no doubt your sinne will bring you, if
ye doe not repent in time, and namelie
those sinnes of adultery & whoordom;
yet feare the eternal chains and prison,
whose doors shall neuer open, neither
is there any means to escape them; but
yee shalbe sure to lie there perpetually,
tormented with the Deuill and his an-
gels. Iudge yee then, I pray you, if yee
haue not bought so short a pleasure at
a deare rate, which will cost you euer-
lasting paines.

Samsons third punishment is, that *bee*
must grind in the Milne. Which letteth vs
see yet farther how that the abuse of li-
berty bringeth vs to slavery. When we
are young in sinne, wee goe where wee
will, euen with the wilde Asse, till our
moneth come, when we shall be taken.

¶ 4

The

Zach. 9. 11

1. Pet. 2. 4.
and 3. 19.

Nota.

Samsons
third pu-
nishment.

Iudg. 16.

21.

The abuse
of libertie
brings men
to slauerie.
Ier. 2. 24.

Exod. 1. 14

Matt. 17.

24

1. Sam. 8.

12.

The *Iſrælites* abuſing their libertie, became ſlaues to the *Egyptians*, and made Bricke to *Pharoah*. They became tributaries to *Cæſar*. *Saul* tooke their daughters to be waſhers, and their ſonnes to run after his Chariots. Let vs take heed then, euen by the example of others, that we become not ſlaues to ſinne and our owne corruptions, leſt ſinne make vs ſlaues to men, and their affections. Let vs grinde no longer to the Deuill, leſt hee cauſe vs to grinde to our temporall enemies here, and in hell for euer. He will put vs to the Galleyes, & binde vs to row in chains: he will caſt vs vnder his table, as a dog, with *Adonebezek*, when hee hath cut off our right thombs and toes. Therefore let vs reſiſt Satan in time, and all our filchie luſts, that we be not brought into perpetuall ſlauerie both of body and ſoule.

Samſons
fourth
punish-
ment.

Judg. 16.

25.

Now *Samſons* fourth puniſhment is **OPEN SHAME**: wherein wee may obſerue the juſt recompence of *Samſon* in euery thing: his luſtfull eyes are pulled out: the abuſe of his liberty is turned to bonds: his ſlavery to ſinne, is turned to the ſlavery of his fleſh: & now laſt, his

dishonour to God, turneth to his open shame. For as the Lord will honour them who honour him; so hee will dishonour them who dishonour his glorious Name. *Samson* made Gods Name to be euil speckē of (as *Dauid* did) before the *Heathen*, & slandered his profession: now he is made a publike spectacle before the eyes of Gods enemies. Let no man think those pure in their professiō that cry, *The Temple of the Lord, the temple of the Lord*, if they denie their body, which is the true Temple of God. Fie, and fie again, vpon the swinish life of the professors of the Euangel of Christ: for the *Ethniks* (who made more conscience in their honest behauiour) *Turks*, *Iewes* and *Papists*, shal condemne them: and it shal bee easier for them at the Great Day, than to such who brag of their puritie in religiō, & yet they liue in a shameles impuritie of life: witnessing to all the worlde, that they confesse Christ with their mouth, and denie him in their workes: shewing themselues to be hypocrites, prepared for vtter darknesse. But let no man misconstrue the children

God recompenseth
Samson
justly in all
his punishments.

2. Sam. 12.

14.

Ier. 7. 4.

Titus 1. 16

God punisheth the
sinnes of
his owne
children
here more
rigorouslie
than bee
doeth the
wicked.

I. Cor. 4. 9.

Nota.

dren of God, as though hee had casten
off those whom he brings to be publik
examples to the world vpon open scaf-
folds, or such like. For God therby will
proclaim that he will not countenance
those sinnes in his children, which hee
will punish in the reprobate; albeit hee
chastise the one, while hee plague the
other. Yea, I reade in all the Scriptures,
that externallie God dealeth more ri-
gorouslie with his own, than with his
aduersaries. Christ was made a publike
spectacle to the world: and Paul saith,
*Wee are made a publike gazing stocke to man
and Angels:* but we differ, in that wee are
made spectacles for our own sinnes, &
hee was made a spectacle for vs. And if
it please God to bring vs to bee open
martyrs, & so spectacles to the world,
let vs see it bee for the Lordes cause, as
Samson did: for *Causa, non mors, facit marty-
rem*, the cause, not the death, maketh a
martyr. Here is the goodnes of God,
that he might haue punished *Samson* by
this shame for his sinne, and yet he tur-
neth it vnto his owne glorie, and ma-
keth him suffer for his cause.

Samsons

Samsons Triumph.

IT is true which is spokē by the Spirit, *Weeping may be at euening, but joye cometh in the morning:* and that which our Sauour saith, *Blessed are they that mourne, for they shall receiue consolation:* for this Tragædie of *Samsons* life endeth with a joyfull plauditie, with the deliuerie of the Church from her enemies, and his owne deliuerie from sinne and shame. But first let vs obserue, that when *Samson* is farthest dejected and brought to the last and greatest point of disgrace, then the Lord commeth: and it is his proper time when hee worketh, which is contrary to the doings of men: for when wee see anie exalted to the toppe of their honour, then all men bow their knee to *Hamán*: but when the Gallows is set vp for *Mordicai*, & sentence giuen out against the *Iewes*, then commeth the Saluation of God: for when *Ionas* said, *I am cast out of thy sight*, then his eyes were toward his holy place. The necessitie of *Iob* was the oportunitie of God: for being depriued of al worldly comfort,

his

Psal. 30. 5.*Mat.* 5. 4.

*Mans
greatest ne-
cessitie is
Gods chie-
fest oportu-
nitie.*

Hester 3. 2
and 5. 14
& 6. 1. &c.

Ionas 2. 4.*Iob* 42. 10

1. Tim. 4.

16. 17.

Iob. 9. 35.

Matth. 14.

24. 25.

his wife, children, friends, seruants, &c. and all had forsaken him, then the Lord commeth, and restoreth him to all things. David found this same proof, and all the Sainets in all ages, that in their greatest extremities his strength may be manifested to the world, to the glorie of his grace, that flesh & blood should haue no place of rejoycing in it selfe, but giue all glorie to God; *all men forsake me*, sayeth the Apostle, *But the Lord assisted me*. As the borne blind being casten forth of the Synagogue by the Pharisees, vvas found by Christ, so vwhen vvee are rejected by the vvorld, the Lord shall find ys. Therefore let this encourage the Church of God at all times, and all her members; that howsoever the Ship of Iesus bee tolled vvith vvaues all the night, yet in the fourth vwatch the Lord vvill come, and rebuke the vvind and the vvanes, and make calme the tempests of the Seas, and bring peace to *Israell*. Next, vve see that vwhen the enemies of the Church cry peace, then cometh their sudden destruction. The *Philistims* are triumphing over *Samson*, & reuiling

his God, and praising their god *Dagon*, that dead monster; and in the meane time God bringeth sudden destruction vpon them. As in the first vworld they vvere eating, and drinking; marrying, and giuing in marriage; and the flood came: So vwhen the enemies of the Church are in their greatest joy, then they are singing (vwith the *Syvan*) their ovvne funerall song. Thirdlie, vve must obserue that God restoreth strength to *Samson*, vvhich he had lost by his ovvne follie: vwherein the constancie of God is to bee seene; that vvhom God loueth, he loueth to the ende. *Samsons* foolishnesse could not preiudge Gods goodnesse. So it is certaine, that albeit the Lord vvill hide himselfe a little from his Sainctes, and abstract his spirituall gites from them for a season, as well to their owne sence & feeling, as to the sight of the world; yet it is impossible that God can repent as man, or change his nature, who is immutable, & with him (as *th' Apostle* saith) there is no shadow of changing. Then let vs take heart, euen when wee seeme to bee farthest casten down, and

Iudg. 16.

24.

When the wicked are most secure. then cometh destruction.

Matth. 24.

38.

As God casteth down, so in his owne time he raiseth vp againe.

Numb. 23.

19.

Iames 1.

17

Si. nil.

Mat. 9. 2. 5

Psa. 32. 50
If wee first
seeke spiri-
tuall Phy-
sicke, then
wee shall
find ease in
our tempo-
rall trou-
bles.

What sinne
maketh de-

that the graces of God are dried vp vpon vs. For the Lord will alwayes be like himselfe, and immutable. And this is also remarkable, that whē the inward graces are restored to the soule, hee recouereth also the strength of his body: for as it is in corporal diseases, whē the noble affected parts are cured and purged, then the exterior partes of the bodie begin to conualese: That same order God keepeth in our spirituall cure, saying first, *Thy sinnes are forgiven thee:* and then, *Take vp thy Bed, and walke.* David felt the prooffe hereof, when he confessed his sinnes, and saith, *And thou tookest away the punishment of my sinnes.* So let vs labour in all our extremities to seeke first spirituall physicke, and reconciliation with our God: and then if it please him, hee will soone ease vs of our temporall troubles. Farther, let vs obserue that the external seale of his graces and marke of his *Nazareisme*, which was in *Samsons* haire, is also restored to him before his death. So that in what soeuer thing sinne had made him deficient, now grace makes him sufficient. So the presence of God by his grace is able to

supplie all our wantes, and losses. As for the pulling down of the house, It may bee thought that *Samson* desperatelie ouerthroweth himselfe, with the *Philistims*: but it carrieth no reason with it: for first he is reckoned (*Heb. 11. 32.*) in the catalogue of the faithfull captains of *Israel*, who by faith wrought righteousnesse, and overcame Kingdomes: which the Spirit of God would not had done, if hee had died desperatelie. Next, God had not restored vnto him his graces after his fall, but onlie to vse them to his glorie. Thirdlie, *Samson* intended nothing but the destruction of Gods enemies, albeit with his own losse, whereto he offered himselfe willingly, being a Magistrate, and hauing power to giue his life for the Saluation of the people. The ancient *Romans* thought it a great honour, *Mori pro Patria*, to die for their contrey, as *Samson* doeth here. *Samson* was a figure of *Christ*, who in his life killed many of our Spirituall enemies; but in his death hee pulled downe the pillars of *Satans* Kingdome, and overcame sinne, Hell, and death, that wee may

*sufficient in
vs, grace
maketh
sufficient.*

*Whether
Samso died
desperatelie
or not.*

*Samson a
type of
Christ.*

1. Cor. 15.

55.

The appli-
cation of
these seven
Lockes.

cry nowe, O death, where is thy sting?
O Hell, where is thy victorie?

Nowe yee haue heard the seven
Lockes of *Samson*, and allegorically
the sevenfold graces of Gods Spirit
bestowed vpon his children: which
seven Lockes, as marks of Christianitie,
we shold try if we haue them growing
in our hearts. Next, we should learn
a caueat by *Samsons* securitie & facilitie,
lest wee giue place to the Deuill, and
lest hee spoyle vs of our Spirituall gra-
ces. Thirdlie, by his punishments
let vs remember that God will not
spare his dearest children, if they disho-
nour his Name. And finallie, by his
reouerie wee haue to praise the good-
nesse of God, who mixeth his mercies
with his Iustice, and forgetteth the
sinnes of the elect, and crowneth them
with compassions, to his euerlasting
glorie: to whom be praise and honour
for euer and euer. Amen.

F I N I S.



